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LUTHERAN MEN

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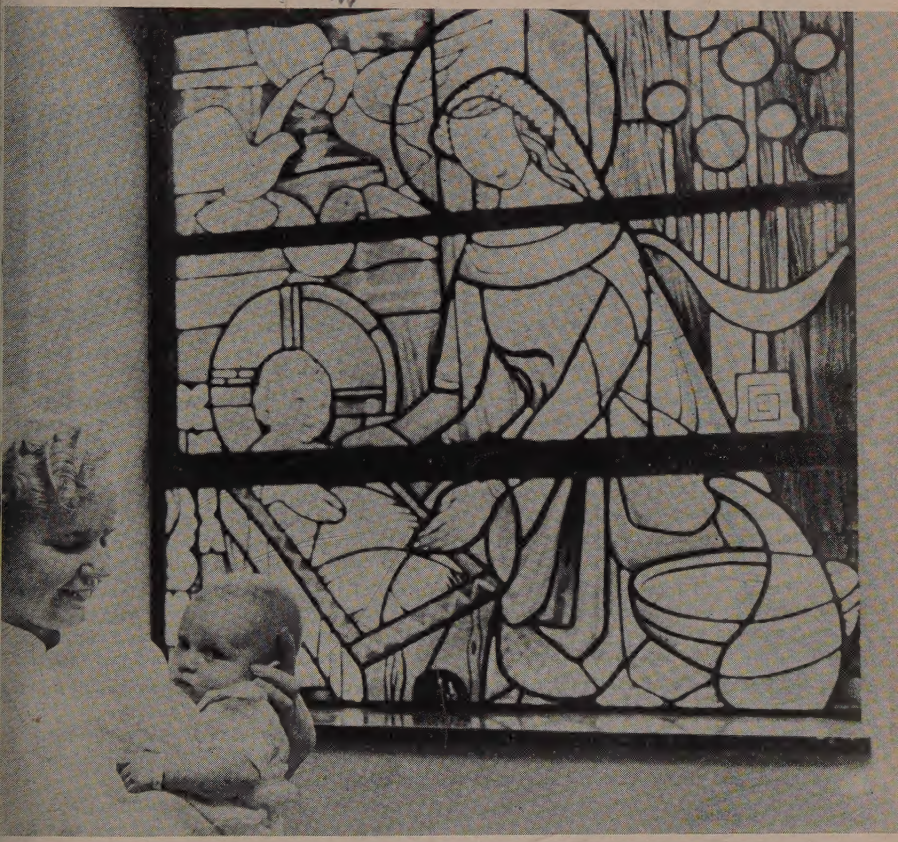

JANUARY, 1958

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The Book With Blank Pages

"What is that, dad?" wondered my son.

I was at my desk examining a book I had just received through the mail. It was a small volume, well bound, with 1958 printed on the front cover.

"This is an important book, son," I remarked. "See . . ." I riffled the pages quickly.

"But the pages are empty," observed the lad. "What kind of book is that?"

"Yes, the pages are empty and that's why it's an important book to me. This is a 1958 daily diary in which to write appointments, reminders, and comments upon what takes place day by day in this new year."

"Why is a book important when the pages are empty?"

"Because of what will be written in it. The things that are going to be written i have not yet happened. This book is like your life. You are still young. The most impor things are still going to happen to you. They have not yet been written in the book your life.

"You must try to do with your life what I hope to do with this book. I want to res that before an appointment is written in this book it shall be considered carefully. I necessary, worth while, important? At the end of each day I can add some comment to page, and before I do I want to ask if it is significant enough to write down."

Then I read these words from the title page of the book: "The trivial event of to may prove to be of vital consequence tomorrow. The notation, 'I made a note of it at time,' and the exhibition of the notation, dated, has saved lives, has rescued fortunes, won patent suits, has saved reputations, has prevented personal and business failures.

In God's Book of Life nothing is too trivial or unimportant to be noted, but the tri thing may be of ultimate, eternal consequence.

The young can be thankful that there are still many empty pages in their B of Life. The old can look back with satisfaction, perhaps, at what is written about a well lived, and thank God for a few remaining empty pages.

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Cover Photo

With a new front-cover format for **Lutheran Men** at the beginning of this year, we thought it appropriate to use a picture that suggests newness all around—symbolic of Christmas Day and New Year Day, which were celebrated only recently.

This new year is still as youthful as the new baby held in the young woman's arms. To the baby in its innocence, the future is bright and promising.

The Christ Child, depicted with Mary in the stained glass window, brings a new era of hope to mankind. Though there was little room in men's hearts to receive the Child of Bethlehem, this stained glass window dedicated to His name adorns a nursery which provides temporary shelter for infants from seven days to 18 months.

This is one of a number of windows dedicated recently in the Augustana Nursery in Chicago. The windows were created by Mrs. Cecile Ryden Johnson, wife of the Rev. Philip Johnson, pastor of Salem Lutheran Church. She is shown holding the baby.

Organized in 1917, the nursery is operated by the Lutheran Social Service of the Illinois Conference, Augustana Lutheran Church.

—Religious News Service Photo

LUTHERAN MEN — The Magazine for Church Men

Editor — Joseph B. Mohr, 3701 Avenue I, Brooklyn 10, N. Y.
Send all News, Articles and Stories for Publication here.

Business Manager — Howard L. Logan, 231 Madison Ave., New York 16, N. Y.
Send Subscriptions, Advertisements, Changes of Address here.

Staff Writers — George A. Eichler, Earl S. Rudisill, John M. Mangum, Lawrence M. Reese.

Published monthly at Bethlehem, Pennsylvania, by The Brotherhood of the United Lutheran Church in America. Entered as second class matter April 30, 1923, at the Post Office at Bethlehem, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 30, 1923.

Printed in the United States — Subscription . . . $1.50 a year

Volume 39, No. 1

334189

Koinonia

BY RAYMOND H. TIEMEYER

"God is faithful, by whom ye were called into the fellowship of his Son, Jesus Christ our Lord." I Corinthians 1:9

At 10:30 every evening in the seminary a student named Andy would come down the stairs shouting, "*Koinonia, koinonia*". *Koinonia* is a Greek word meaning fellowship, unity, oneness. It is the word used in this text — "called unto the fellowship — *koinonia* — of his Son."

Of course when Andy called out *koinonia* he was inviting everyone over to the corner drug store for some fellowship. Consequently, for me *koinonia* came to mean Coke, hamburger, or ice cream, and a jolly good time. But all of us, including Andy, knew this was not the true meaning. *Koinonia* actually means a special bond, a oneness, a unity which is given to us by Christ.

When we think of the monthly meeting of the Brotherhood we usually think of fellowship. Often we think of the fellowship gained from wieners and sauerkraut, coffee and pie, singing songs like "The More We Get Together the Happier We'll Be," and having a jolly good time. But this type of fellowship is available in any service club or secular organization.

Pastor Tiemeyer, administrative assistant to ULCA President Franklin Clark Fry, was chaplain of the ULCA Brotherhood's Pittsburgh Convention, Oct. 17-19, 1957. This is the first of two meditations Pastor Tiemeyer presented at the convention.

The Brotherhood is called togeth because of the *koinonia* — the o ness we have in Christ.

Christ Creates Fellowship

Last summer at the Lutheran Wo Federation Assembly in Minneapo 10,000 people gathered at the op ing service to hear Bishop Ordass Hungary speak. As you proba know, Bishop Ordass has in his li time been imprisoned by both Nazis and the Communists. Also, the opening service we used the n service that is to be available in Service Book and Hymnal, which soon to be published.

Sometime later I had the uni served privilege of talking with Bishop. I mentioned the open service. The Bishop said he felt th the 10,000 persons gathered w truly a congregation, not a cro but a congregation in Christ. I th made a stupid observation. I s to the Bishop, yes, it was a cong

ıtion because of the worship service. e kindly corrected my theology. He ıid, "It was a congregation because : Christ."

It is true that not even the worship rvice creates the unity; Christ gives ; the *koinonia*, the oneness, and we ›me together to worship as a result : this unity which already exists. If worship service doesn't produce the ıity, certainly corned beef and cabıge and singing "The More We Get ›gether" won't create the true hristian fellowship either.

The Letdown

Please understand, I'm not saying at having food and song at Brother›od meetings is wrong. It is good. ›unt me in. We should have social ıtertainment. What I'm trying to y though, is that this type of fellowıip should not be the cause for our eeting but only a by-product. The al purpose is to enjoy the *koinonia* - the fellowship that we have in ırist.

Here is a church bulletin I received cently. On it an ad says, "Men! eak Fry at Stone Park. Wednesday, ptember 11, 6:30 p.m. Speaker: eorge Smith, Supervising Engineer r the Turnpike." Now step back 000 years. It is the day after Pentest and 3,000 persons have just been dded to the church. Can you imagine ter and the apostles going through e crowd of 3,000 passing out slips paper on which is written, "Men! eak fry in Bethany, Tuesday, 6 pm. arcus Apollos, supervising engineer, ll speak on the plans for the new queduct"? What could have been a gger letdown to the persons who ıd just been given a new meaning r their life, the forgiveness of sins, ıd the hope of the resurrection?

It is no different today. A certain person may resist the church for 30 years. Finally the Holy Spirit leads him, through the invitation of a Christian, into an instruction class. The person is convinced by the Gospel and kneels in front of 300 persons to be baptized. After the service someone invites him to the Brotherhood meeting. He looks forward to the meeting because he is hungry now to learn more about his new-found faith. He wants to meet with these men who are experienced in the faith in order to hear them put in their own words what the doctrines mean to them. He wants to hear them share ways to express their faith in their everyday lives. He wants to see *koinonia* in action. But when he attends the meeting he hears them sing "The More We Get Together" and sees a film on "How Rubber Tires Are Made" or at most hears a poorly prepared, half-hearted discussion on some religious subject. Nothing will douse the newly kindled fire of faith sooner than a disappointment such as that. Our meetings must be *koinonia* in action — lively discussions of our faith.

Fellowship Strengthens Faith

A true *koinonia* can also be a means of strengthening the faith of old members and winning the souls of visitors.

George Hedley, in his book *The Symbol of the Faith*, tells how he had come to doubt the virgin birth of Christ. He realized that it wasn't honest for him to say "born of the Virgin Mary" when he recited the creed, so he remained silent at that point. When the congregation recited the creed he would say, "I believe in

Jesus Christ, His only Son . . . born . . . suffered . . . "

Soon he came to doubt the resurrection of the body. He had to leave that out. Next he came to have doubts about God, until at last he remained silent throughout the creed, except for the phrase "the Holy Christian Church." This he could say, although he soon noticed some elements in the church which weren't so holy, so he said finally, "I believe . . . the Christian Church." He had to believe this because he could see the church. But then one day he realized, the church exists because of that which it confesses in the creed. To accept the church is to accept the creed. Without the Christ of the creed there can be no church. Dr. Hedley actually was seeing in the church the *koinonia* and because of it came finally to the whole creed with belief again

There are times when all of waver, we have doubts and despa The Brotherhood meeting can be place where we hear others sincer discuss their convictions, and thro this *koinonia* we are strengthe again in our faith.

One of the members may brin friend to the Brotherhood meet who is not a church member. T friend sees this unique fellowsh He hears the men discuss their fa He sees that they have something common which can be found nowh else in the world and he wants to b part of it, too.

How many Brotherhoods will d to discover this unique unitedness

●

New Year's Inventory

I was amazed when I took inventory of the stuff in one of my desk drawers: pencils, pens, ink, erasers, scissors, nail file, magnifying glass, rulers, compass, screw driver, pen knife, stencil correction fluid, razor blades, keys, string, blotters, a watch, eye glasses, typewriter ribbon, digest of the motor vehicle code, crayons, an old private communion set.

Most of those items testify to man's creative ability, but many are signs of weakness, vanity, insecurity, mortality: magnifying glass and screw driver for inadequate native equipment, nail file and razor blades for vanity, erasers for correcting errors, private communion set for sickness and infirmity.

Now let's look elsewhere: soft chairs for laziness, ash trays for pleasure, television for lack of initiative, mirrors for self-centeredn clocks for restlessness, locks for f of the unknown, heating system mortal weakness, meat tenderizer false teeth.

Our dog needed none of th things. Though he used an easy ch he needed no bone tenderizer, raz erasers, or clocks. He couldn't rec nize his image in a mirror, and television set was merely the place ball got lost under.

Man's efforts to create things believes are redemptive point cisively toward his great need salvation from beyond himself.

Let civilization not deceive us. G remains the strength of our lives, everlasting arms upon which we m rely when all man-made things f away and are no more.

J.B.M

日本福音 ルーテル教会

The Japan Evangelical Lutheran Church

ar Brothers in Christ:

Grace to you and peace from our rd and Saviour Jesus Christ.

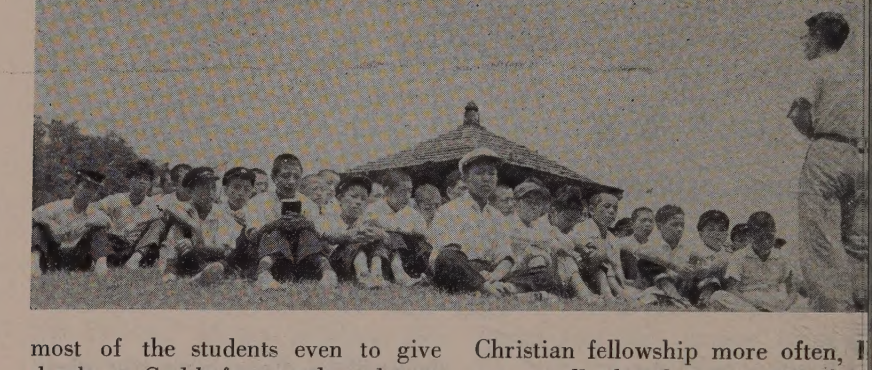
It is with thanksgiving to God and ger anticipation that we here in pan approach the Christmas season. e greatness of God's love for us d for all mankind is revealed ew each year as we celebrate the viour's birth. Our earnest prayer that the light of his salvation may re brightly shine throughout the rld and especially in this dark land ours.

How difficult it is to express our p gratitude and joy that God, ough you, is making possible a mping program here in Japan. For ny years the need of camps has n the topic of discussion, but hing has yet beeen realized. Our tors, kindergarten teachers, Sun-y-school teachers, women and uth groups hold retreats in rented doya" (inn, hotel). Youth from schools and the Colony of Mercy Kumamoto must rent either the ICA camp or a "yadoya." It is dless to point out the lack of facili-, the lack of a true Christian at-sphere, the hotel expenses, and the iculty of developing a good camp-program. Thus, you see, it seemed almost like a dream come true when we learned of the 1958 Epiphany Appeal. With thanksgiving in our hearts, we hasten to make plans for the camps and the establishment of a program of Christian training and camping.

Many visitors who come to our land have commented that there are always groups of people going places — school, church, office, club, and community groups. And perhaps it is true that sightseeing, camping and hiking are unusually popular among our people. Even our kindergarten groups charter buses and make annual trips.

And in like manner, retreats and camping are already an important part of the program of the church. One can hear talk of the "Kaki Gakko" (Summer Training School) throughout the year. Even though expenses are high, many leaders in the local churches and teachers in the Sunday schools attend the two- or three-day study retreats.

One of the highlights of school days at our boys' and girls' schools in Kumamoto is the school camping experience. There the students are oriented into life at a Christian school. It is quite a new thing for



most of the students even to give thanks to God before meals and pray to him before going to bed. Camps are held for freshmen, seniors, graduates, and teachers. (The training of the workers in our Christian institutions is especially needed to make our religious education more effective). Usually the "yadoya" must be used and it is impossble to avoid people who do not understand our purpose. Due to high costs and the lack of a purely religious atmosphere, the camps last for only two or three days. Yet the spiritual experience is great and many recognize that it was that mountain-top experience that led them to faith in the Saviour.

One pastor writes: "As you know, we live in a world greatly influenced by Buddhism. It is often very difficult to be faithful to our Master because of family and community pressure. At church services there are generally from thirty to forty people present, and if a hundred attend, we consider that a great crowd. These small groups faithfully work together in Christian love, yet because the groups are small, pressure from the outside is often very great. Sometimes church groups can get together, and it is wonderful to experience the strength of brotherhood in Christ. We need this Christian fellowship more often, b our small churches can not hol such gatherings. Tourist hotels m be used. On one occasion a Buddh building was rented for a Christi rally. Needless to say, as we think three camps being constructed Japan, our hearts are filled w gratitude."

When one thinks of Japan, usua he pictures a small crowded count Truly it is that; yet did you reall that a trip from our Lutheran Chur Headquarters in Tokyo to the L theran Church in Kagoshima wou take about thirty hours by the fi train? And the church is even mo widespread than that. It is for th reason that plans are being made build three camps — one in the Kan (Tokyo area), one in the Kans (Kyoto-Kobe-Osaka area), and one Kyushu (the southernmost island). is hoped that even the campers w live farthest away will not have travel over five or six hours by tra

With good experienced leaders feel that as soon as the camps a ready for use an organized progra of Christian training and campi can be established. Opportunities f work among the youth of the chur will be tremendous. Especially fru ful is the camp for "Kyudosh

hose still seeking, unbaptized). In
e Christian camp they will be able
be apart from Buddhist influence
id really experience the Christian
fe. Here they can visualize a Chris-
an Japan. Living together with
hrist as the center of that fellowship
ads to faith and dedication. Other
urch groups report that such Bible
mps are tremendous successes and
at of those who attend a large per-
ntage later ask to be baptized.

We feel sure that the camps will be
ed almost the year round. Pastors'
eetings, laymen's groups, women's
oups, youth, kindergarten teachers,
udent groups — the schedule will be
ll. And since there are very few
urch camps in Japan, we know that
her groups would welcome the op-
rtunity to use the camps during
cant periods. The established
urch camps are well used and fi-
ncially stable. One camp reports
at even new buildings and equip-
ent can be added annually.

President Kishi writes: "During the
mmer it was my privilege to visit
utheridge, a church camp near Ashe-
lle, North Carolina. It was good to
e the Leadership Training School
session and to be a part of that
ogram for three days. I thought
en what a blessing it would be if
ch a camping program could be
tablished in Japan. I was partic-
arly impressed by the choice of the
ace, the choice of the manager, and
e choice of the program. We, too,
ust make wise and prayerful deci-
ns concerning these three factors."

As we speak of this project to the
ople in our church groups, the re-
onse is one of thanksgiving and
ger anticipation. Thanks be to God,

who doth so generously provide for his children.

May God our Father continue to bless and keep you in Christ Jesus our Lord.

In His Name,

Chitose Kishi, President,
Japan Evangelical
Lutheran Church

Lloyd R. Neve, President,
Japan Lutheran
Missionaries Association

A Lutheran First

In 1781 John Hanson sat in the chair as the first "President of the United States in Congress Assembled." During his presidency of one year, the Post Office Department was reorganized with a Postmaster General at the head, the first Cabinet was organized, a National Seal was designed and adopted, which is the same used today, and he issued the first Thanksgiving proclamation.

The Topic for February

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

The Blocks Welcome the Chips

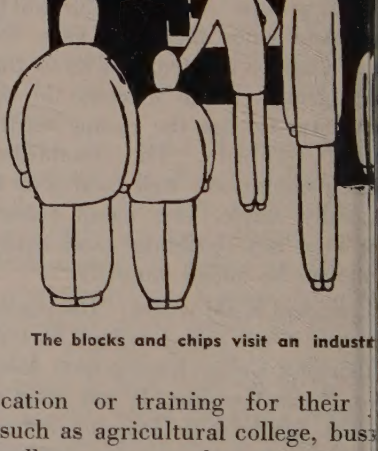
BY GERHARD E. FROST

This meeting will be in the form of a father and son get-together — the blocks welcoming the chips. Many of the young men and boys who are your guests at this meeting will soon be choosing their life's work. With this in mind, the purpose of this session will be to help these young people to relate daily vocation to the saving and sanctifying purpose of God. Various occupations will be observed and studied with reference to the Christian opportunities which they offer, the special problems which they present, and the personal satisfaction which they offer.

Planning

The following plan may be revised and adapted to the different situations within specific congregations:

Select very carefully a group of Christian men, each representing a different occupation or profession, that your group can visit in their place of business. A group of from six to ten men will be most practical. They should be selected with special attention being given to their Christian concern and interest in their work. If possible, they should be men who have had some formal education or training for their



The blocks and chips visit an industr

such as agricultural college, bus college, etc., so that they can authentic information to youth garding these matters.

If this is to be a well executed gram, you will want to have a mittee meeting a week or two b this Brotherhood program. Here will choose your "experts" and call these selected men together discussion and briefing as to how plan may be carried out most tively. Careful and coordinated ti of the evening's activities is esse The tours must end at the same

Visiting

The evening should begin not later an seven o'clock, the earlier the tter. You may prefer to begin with dinner at the church. In this case, e dinner should start at 5:30 so at the group will be ready to leave e church by seven o'clock to make eir visits. The entire group, blocks d chips, will be divided into as any groups as you have selected siness men. They will then proceed the various places of business, such warehouses, factories, stores, of-es, farms, public institutions, etc. ere they will see what a typical day like in this particular occupation. For example the grocer will show s guests through the various de-rtments of his store, explaining the any phases of his activity. He will scuss special problems in buying d selling. The opportunities for per-nal and community service which encounters from day to day will seen.

The lawyer may not feel that he s anything to show in his office. He may, nevertheless, provide an interesting hour by explaining the types of cases he handles, the counsel he is asked to give, the problems he faces, and the service he renders.

A farmer has an excellent opportunity to familiarize his guests with the production and marketing problems which present themselves as he tills God's soil.

The groups should be back at the place of meeting by eight-thirty. The remaining period can be devoted to a panel discussion, question and answer period, general discussion, or public interviews. The leader can use whatever plan he feels to be the best way of getting at the ideas of the group.

If time permits, a group may visit more than one of the selected business places, thus getting an insight into several types of work. This can be done by taking the tours before the supper hour, beginning about four-thirty in the afternoon. After the tours, the group can meet at the church for the supper hour, followed by the discussion period. There is some advantage in including the dinner (or banquet) in the evening's activities. It will add to the fellowship between the men and the boys.

The richness of this program will depend almost entirely on the variety of occupations which your community offers. And on how good a job the selected individuals do in making their occupations "live" for the group. Any and all constructive occupations may be included. If possible, however, you will want to be sure to include farming, craftsmanship, public service, merchandising, teaching, medicine, the ministry.

If a vocational guidance expert can

Author

he Rev. Gerhard E. Frost is a member of faculty in the Department of Practical ology, Luther Theological Seminary, St. l, Minnesota.

Topic Aims

o lead the youth of the congregation to and act upon the implications of Christian ation in their choice of a life work. The ion may assume the form of a father-get-together or banquet. Conversation ups, panel discussons, or public interviews be used as devices of digging into the ject. Helpful literature in the field of vo-onal guidance may be displayed, and ap-priate tracts may be distributed. The ses-should avoid the danger of remaining an abstract and general level. It should into the specifics of vocational decision.

Worship Suggestions

ns: "Teach Me, My God and King"
"Now In The Days of Youth"

036

be invited, he may add much to the program.

For the Leader

In the discussion period, it will be good for the leader to keep in mind the following basic theological principles:

1. In the act of Creation, God made the worker and the work. God's commission to the race is still to "subdue" the earth and "have dominion." This includes every constructive occupation. The test of the work is what it does to the worker and for society.

2. When man became a sinner work became hard, but it is still a blessing and not a curse. Man finds his fulfillment and expresses his manhood through work.

3. The purpose of work is not primarily to make a living, but to express a life. Our God-given capacities can be developed and expressed only in our work.

4. The great commission to the church to "make disciples" stands beside the universal commission to the race and gives Christian meaning to work. It reminds us that every occupation must serve God's Word and the redemptive program of that Word, the saving purpose of Christ. Any occupation which does not serve the Word is unfit for the Christian. The farmer, the scientist, the doc the craftsman — all find the t significance in their work as they late it to God's saving program Christ and his church. The g workman in every line of const tive work is making his occupatio ministry for Christ.

5. The very fact that one i Christian places a burden of resp sibility upon him and motivates to the best workman that he capable of being. Everything comes a matter of Christian stew ship of God's gifts. All of the sources of God's world are sacrec the Christian workman.

For Discussion

1. How do I endeavor to face to my relation to Christ in my d work?

2. What are some of the tem tions to lose sight of the Chris standard of values in my partic occupation or profession?

3. What are the major problem my occupation?

4. What specific Christian s ices can I render in my daily tas

5. In what respects is my w fascinating and rewarding?

6. How can my church help m perform my duties better?

7. What is the right prepara for my particular field of work?

The Suburbs and God

The new world of suburbia with its assembly-line houses, shopping centers, and com ing dads is one of the most promising mission areas in the nation. But it is not the ea to work in. For most suburbanites have no dramatic problems nor crying needs—the none of the bulge in crime, poverty, and personal immorality historically associated rapidly growing communites. The people are busy with their jobs, their youngsters, and gardens. Life is pleasant and relatively placid for most young suburbanites; the shatt crises and growing hungers of life haven't touched them yet. A good many of them are clined to feel God can run the universe without their help, and they can run Glenmore dens without his. Unless they can be convinced that they, too, need what the church can give, there's a real danger that Christianity may have a very weak voice in these that are bound to contribute much of the nation's leadership of the future.

James W. Hoffman, in **Mission: U.S.A.,** Friendship

lan to Man

Lawrence M. Reese

New Ways to Better Meetings

Have you ever heard of a "hidden nda"? Probably not, but there plenty of them at our church etings. It would be revealing in- d to read the personal hidden ndas which people bring to meet- s with them.

f we could read the items on in- iduals' own agendas, we would e a good indication of what is lly going on in people's minds. What people are thinking is of ost importance to the leader of meeting. Suppose we examine ne of the hidden agendas which quently are brought along to our etings.

"I Want to Be Inspired and Challenged"

The man who brings this agenda n him is not satisfied with a diocre worship and a frothy topic. showing of a travelogue or a dis- sion on how T. V. sets are built ot enough to maintain his interest. can probably get all this informa- n at home and have the added sfaction of spending one night n his family. He comes to the eting with sincere and definite poses and will not settle for meet- s which simmer at a low spiritual temperature. He came to be fed with a meal which includes the main course, not merely appetizer and dessert.

"I Wish We Had More Discussion"

This man sits quietly and politely through many "solo" discussions. If the discussion leader does poorly, he is just plain bored. Good Christian that he is, he bears his misery in respectful silence. What he is aching for is a lively discussion in which most of the men participate. He is much more interested in hearing many points of view than in hearing one man's opinion. He is the kind of man who wishes that meetings could be of the "cracker barrel" variety. He feels much more at home in informal discussion than in the more formal, speaker-led meeting. Discussions for him are always more satisfying after he has been inspired to participate in them and feels that he has contributed to their success.

"I Wish Meetings Were Prompt and Progressive"

Here's the man who has orderly habits and appreciates it when the church does things in an orderly manner. If the meeting is scheduled for 7:30 P.M., it gripes him to "wait around and maybe others will come." How he would appreciate a leader who would reward those who come promptly rather than rewarding latecomers by waiting for them.

---

stor Reese heads the department of Youth Adult Work of the ULCA Board of Parish ation in Philadelphia. We welcome him he staff of **Lutheran Men** writers. His nn will appear monthly and will deal practical matters pertaining to men and ur men's auxiliary.

Once the meeting has started, he appreciates dispatch. Slow progress which wastes time is not for him. He wants meetings which get down to business, cover the subjects at hand and conclude at a decent hour.

"I Want Something Unique"

This man comes to church meetings to get something which he cannot get anywhere else. He knows that the church represents abundant living and eternal life. He knows the meaning and depth of Christian fellowship. He realizes that God uses the media of church meetings to reveal Himself to man. This man, therefore, is looking for more than just a good time with his friends. He cherishes the relationship of self, others, God.

Be Sympathetic

There are many other hi agendas in every meeting. In every man who attends brings agenda of sorts. The wise le recognizes all of these agendas a plans for the meeting. He will meetings which are interesting, n ings which involve group parti tion, meetings which enjoy va and imagination. Being sympath with hidden agendas is being pathetic with people and provi for their interests and needs. was the strategy of Jesus and pa the secret of his unusual succes dealing with people.

NORTH EAST WEST SOUT

of Men and Their Activities

Texas-Louisiana

Messiah Brotherhood, Austin, Texas, observed Brotherhood Sunday synodical Brotherhood President Dr. A. B. Everitt as speaker. The H Mission Fund of the Texas-Louisiana Synod Brotherhood has passed $1,000 mark, according to Synod Treasurer Oscar Hahn. Peace Brot hood, Vernon, voted to purchase the new Service Book and Hymnal this for the entire congregation. St. Mark's Brotherhood of Corpus Christi p a retreat this spring at Lutherhill.

Pacific Southwest

Southern Conference Brotherhood, Pacific Southwest Synod, held first fall retreat at Camp Yolijwa early in December. The theme was "Luther Now."

Wartburg Synod

Dr. A. A. Wild of Lake Geneva was elected president of the Wisconsin State Brotherhood recently. A synodical Brotherhood was due to be organized by the Wartburg Syno Faith Church, Joliet, Ill. Dr. W is a member of the Wartburg Sy

Iowa

Iowa Lutheran Men elected G Engle of Newton as their presid As a special feature, the men w

;ed to bring prospective candidates the ministry to their convention.

Boy Scouts

The ULCA Brotherhood mailed to pastors a folder on scout work ring December, calling attention to Pro Deo et Patria and Lamb ards.

West Virginia

The Brotherhood of the West Vir-ia Synod held their 27th annual vention at Jackson's Mills, W. ., on Nov. 2-3.

Convention speakers included the v. George Weirick, president of the od; ULCA Brotherhood Executive retary Howard L. Logan, and gene H. Kelchner, ULCA Brother-od treasurer.

The convention adopted a new con-tution, accepted the national ap-tionment allotment, and added the ne amount for synodical efforts \$250 for Camp Luther — a total lget of \$1240, the largest ever.

Placed high on the agenda for this r was scouting, Camp Luther and development of youth programs oughout the synod.

An executive committee meeting was held last month at Clarksburg, at which time the new constitution was completed, the scouting program set up, and a circular letter sent to the 12 parishes that do not have a men's auxiliary. It was decided to send many delegates to the meeting of synod in May, when all pastors will be polled on whether or not they have a men's auxiliary.

The following officers were chosen for the year: F. A. Hegmann, Wheeling, president; Carlton Bowser, Oakland, Md., vice president; Paul Spring, Wheeling, secretary; Ralph C. Porter, Bridgeport, treasurer, and executive committee members, Collins Veatch, Morgantown; Helmar G. Anderson, Fairmont, and Jack Bero, Wheeling.

—F. A. Hegmann

American Federation Of Lutheran Brotherhoods Streamlines Its Organization

The American Federation of Lutheran Brotherhoods in a recent meeting at Rock Island, Ill., acted

(Continued on page 23)

Principals at West Virginia Brotherhood Convention

Left to right as shown: Eugene Kelchner, ULCA Brotherhood treasurer; Helman Anderson, utive committee; Jack Bero, executive committee; Howard Logan, ULCA Brotherhood utive secretary; Fred Hegmann, president; Waldon Rousch, executive committee; the George Weirick, president of synod; Paul Spring, secretary; Carlton Bowser, vice-president.

Ohio Synod Delegates and Visitors at Pittsburgh Convention

Shown registering at the recent Pittsburgh Convention of the ULCA Brotherhood are following delegates and visitors from the Ohio Synod, left to right: John K. Linsenmayer, H Trinity, Columbus; Dr. Robert S. Kinsey, pastor of Trinity, Ashland; Earl Heresty, Trinity, A land; A. H. Lyntz, Lordstown Lutheran, Lordstown, and Miss Erika Hoyer, registrar and UL Brotherhood secretary.

Types of Men's Organizations in the Congregation

How do we go about organizing the men of our congregation? There isn't sufficient reason to organize just to have another organization. In most congregations there are already too many organizations. Before you start, determine on some purposes for oranizing. Usually there are some valid reasons. May we suggest a few:

1. To coordinate the work already being accomplished in the congregation by men.

2. To provide a continuing medium of education, service and fellowship for men.

3. To undertake specific areas of the congregations' work:

   a) the stewardship program.
   b) the evangelism program
   c) ushering
   d) sponsorship of boy scouting
   e) community service

4. To provide a medium by which men associated together with men of other congregations may widen their interest in the world-wide mission of the church.

5. To make effective a man's faith in relation to his life and work and increase his effective service to congregation.

Men's Work Beyond The Congregation

In almost every area of our chu you will find conference and syno cal men's organizations ready assist you. If you do not know the contact your president of confere or synod to which your congregati belongs. One of the early decisio you should make is to associate yo self with the auxiliary at all lev of organization.

Type No. 1

This is the group of men in yo congregation who desire to m every month. Program materials available for a monthly meeting. T is a meeting for worship, educati service and fellowship. It is h separately from any other group may sponsor meetings such as ladi night, father-and-son dinners. A m imum of business is presented at th meetings. A program for the ent

ar is planned in advance. It may may not begin with dinner. Gen- ally speaking, meetings at which nner is served have a greater re- onse than when the meetings start 8 p.m., for example.

Type No. 2

This type of group is one in which e men determine in advance how en they will meet. This considers e amount of activity in which the n are already involved within the e of the congregation. Some groups ng this type of program meet ht (8) times a year, October ough May. Others meet ten (10) es omitting July and August. Still ers meet six (6) times a year, ry other month. One of the under- ng purposes of this type is to pro- le vital, effective and challenging etings rather than mediocre and re numerous meetings.

Type No. 3

The third type is a meeting of the n on the night of the church coun- meeting. Usually started with din- , the program is concluded by proximately 8 p.m. The church ncil is dismissed for its meeting l the other men remain for a iod of recreation and fellowship. is type not only assures the attend- e of the councilmen but also elimi- es an extra night out for a part of membership.

Type No. 4

The family night program which ngs together the entire family at church is a growing type. The en- group worships together and n they divide for their own meet- s, the young people, the women l the men. This helps keep the ily together in the church. It also kes possible better worship pro- grams as well as larger audiences for outside speakers, when used.

Type No. 5

This type cares for the interest groups of the parish. It is recognized that men are active within the congregation in various services: usher- ing, choir members, evangelism, church council, scouting, stewardship, etc. This type gets the men together quarterly as a united group of men for the fellowship and inspiration which comes from a larger group. Also so they may share experiences in their various areas of service.

Type No. 6

This type is the men's Bible class within the Sunday school. This is one phase of the men's program of the congregation. A number of men's groups are Bible classes and meet on Sundays for study. This is not a well- rounded program unless there is a regular meeting during the month in which other phases of men's work is developed. Service and fellowship activities need to be included.

The Church Council

Before you organize for any of the above purposes consult with and se- cure the approval of your church council. This may be done directly by the men with the church council or through the pastor. No organization should be started in a congregation without consultation and approval.

The ULCA Brotherhood

You will want to secure the assist- ance of your church-wide auxiliary, The Brotherhood, 231 Madison Ave., New York 16, N. Y. Certain materials are available which will guide you in this important matter. Model consti- tutions, organizational materials and techniques, program helps, etc., will be needed and are available.

News and Views from Headquarte

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y

Just what do the changes made at Pittsburgh mean? Constitutions a by-laws are always subject to interpretation. Your interpretation and mi May I give you some of my interpretations of the important actions tai at our recent convention?

New Name

When the Executive Board of our Church acts on January 30-31, assu ing they approve, we shall be known as United Lutheran Church Men. have tried not to use this name very often in our correspondence and pr ing. On one or two occasions it seemed wise to use the new name. Af the final approval, we shall use the new name on everything.

Adopting a new name does not mean that we are a totally different organization. Not at all. This new name will, however, immediately identify us for what we are — men of the United Lutheran Church. While some will argue that the word "Brotherhood" is used by many other denominations, we would like to say that in many instances the name of the denomination is used plus the word "Men." Methodist Men, Baptist Men, Presbyterian Men and Augustana Churchmen. One of the hopes expressed to me in many places in the church was that we would adopt a new name. We like the name and we believe it will be helpful to our work in the future.

It is our hope that with the passage of time conference and synodical men's groups will adopt the new name for their own units. Perhaps even congregational groups will change to a similar name. This is not necessary, but we trust that it will be desirable.

New Kind of Representatio

At the Atlanta Convention in 19 a change in the constitution w offered which would have chang the representation in our conventi to synodical units. This action w not ratified at our Kitchener Conv tion. The matter was a part of proposed constitution adopted Pittsburgh. This time it was proved. However, this year we adc states to the representation. In future, either state or synodical un will have representation, and not c gregational units. It is hoped that permitting state units representat we shall add the Minnesota and W consin State Brotherhoods to organization.

Some men felt that this would strict our convention. At the pres ratio and with our present memb ship we could have 400 delega This is twice as many as we had Pittsburgh and more than three tin

many as we had at Kitchener. If ngregational representation was so portant to the congregational men's oups they did not respond with legates in any great measure. Delestes may now be elected by their ate or synodical conventions or operly appointed by the executive mmittees or the president.

This is another effort to bring our xiliary in line with the structure of r church. In the ULCA we have nodical delegates in our conventns. The new type of representation uld provide more delegates rather an less.

Apportionment of Budget

This basic change in our method of ancing is not so different as at st it might appear. Currently we ve three sources of income: membrship contributions, sale of literare and supplies and an appropriain from the church. These constitute e income side of the budget. We duct the amounts anticipated from e of supplies and the church apopriation from the total budgeted penditures and the balance of repts expected is apportioned to the nodical units on the basis of the mbership reported to our office. ior to 1958 we had a set amount pected from each individual mem-. Now the state or synodical unit will accept their apportionment from the ULCA auxiliary and add to it their own expenses, and that will be their budget. They will divide this among their membership. Most synodical units give considerably more to the church-wide auxiliary than they keep for their own promotion.

Each synodical unit has been advised of its apportionment. The treasurer has been mailed the statement forms which he sends to individual congregational units along with seals for the charter and membership cards for 1958.

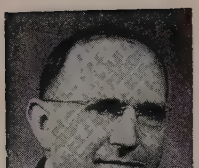
The 1957 Financial Goals

As this is being written it is too early to give a report of the response for the 1957 financial goals. We anticipated an income of $28,000. It is our hope that we shall reach that figure. If we do reach that figure it will not give evidence of any growth in the membership of the auxiliary. Perhaps some congregational units have decreased their reported membership rather than increased their contribution. In 1958 we shall be able to do only that which the membership makes possible through their contributions. We stated at Pittsburgh that we felt we had made progress. We have, and it is my hope that we may continue "Forward with Christ."

Scripture and Tradition

Scripture was the deposit of the apostolic voice which was heard in the primitive rch and behind which stood the living Lord himself. But it is decisive to distinguish ween those first times and all subsequent periods. No pope, no bishop, no reformer, inspired prophet is or can ever become an apostle. When the church in the first cenes gathered together the writings of the New Testament and made a choice from many different writings that existed in the church, it acknowledged itself the difnce between that first period of establishment and all later times. By the establishment hose writings as canon, a factual curtailment was accomplished in the stream of the lition in the fact that it was thereby declared that every later tradition was to be ged and measured by that first apostolic tradition which had laid the foundation.

One In Christ, by K. E. Skydsgaard (Muhlenberg Press)



Scouting in the ULCA

By Dr. George A. Eichler

Director of Scouting
Aubrey Mauney, Kings Mountain, N. C

1958—a brand new year—for us to do something really big in realm of scouting. January, a month for us to look backward to see w we have accomplished in scouting and to look forward to new accompli ments.

The Institutional Representative should take the lead in this backw forward look to evaluate the old and inaugurate the new and assist all u to plan a realistic program for the year ahead.

A good place to start would be plans for February, the anniversa month. The scout department of the Brotherhood and your local Sc council will give you many suggestions for scout anniversary week. Sc Sunday is February 9. Plan for some winter activities at once. Scouting should not stay indoors during the winter months. Emphasize the *out* in scouting the year round. Take a look at your budget. Will it be able to finance the activities for the year? Review your advancement record. Do your scouts grow as they should?

Leadership for the future is greatly needed. The dramatic advancements of communism have disturbed the people of the free world. Competent Christian leaders are needed to restore confidence in our way of life. Scouting definitely has a vital part to play in developing good leaders as never before.

Pro Deo et Patria Award No. 4,500 was presented to Life Scout **Ray S. Brill Jr.** at Tachikawa Air Base Chapel, Tachikawa, Japan, on October 11, by Chaplain Luther T. Gabrielsen (ELC). Scout Brill was registered as a member of St. Paul's Lutheran Church (ULCA), Lititz, the Rev. Francis R. Bell, pastor.

—From Lutheran Scouting Br

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Recordings Issued Of LFW'S Assembly

Official tape recordings of the TH Assembly of the Lutheran World F eration held in Minneapolis August are now available to public.

Highlights of the eleven-day c clave are recorded on a special minute tape. In addition there 25 tapes of individual messa sessions and public events.

For further information and order tapes write to Donald F. Ros Co., Inc., 413 S. 4th St., Minneap 15, Minn.

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Statement Adopted by the General Assembly of the National Council of the Churches of Christ in the United States of America on The Moral Crisis in the Labor Union Movement and in Labor-Management Practices

December 5, 1957

In recent months we have been confronted with revelations of appalling corruption in certain important areas in trade unionism and more recently in some management practices. These revelations have shocked and revolted decent citizens. To corrupt the practices of either labor or management is to sin against God and cheat all men.

In the commendable investigations conducted thus far by the Senate Select Committee on Improper Activities in the Labor or Management Field, the labor unions have been in the spotlight of exposure. The corruption uncovered can neither be explained away nor condoned. On the other hand what has been revealed as malpractices by some in management suggests that equally thorough inquiry should be made in that field. Actually, what has been exposed has been the moral poverty of our society.

Three dangers to the nation's moral foundations growing out of these widely publicized practices are profoundly disturbing.

The first is the danger of expecting too much of those in positions of prominence. Moral leadership at the top levels to be effective must have loyal support coming up from the local group or community. Likewise, corruption and misuse of the kind recently demonstrated can thrive only on moral indifference and callousness at the lower levels.

The second is the danger that the dramatic exposure of the evil deeds of some leaders may blind us to the valiant efforts of others in responsible positions who are trying to remedy these menacing conditions. We commend their high moral courage. We pray they may be strengthened by God who seeks integrity and justice in the affairs of man.

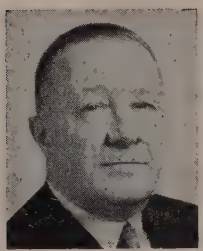
The third danger is that of self-righteousness. To point one's finger at another's faults leads many to feel holier than others. Labor and management may thus become blind to merited judgment upon their own activity. At the same time, widespread violations of ethical standards in the daily economic activities of individuals corrode personal integrity and national life as do the more dramatically revealed evils in labor and industry. The wrongs that have been committed cannot be redeemed by the self-righteousness of anyone.

We believe the labor unions are responsible for the situation that has been revealed; but so is management; so also is the Christian Church. The degree and kind of responsibility may differ but we all share in the responsibility for what exists and also for what is done to correct it.

This is the time for all citizens in every sphere of activity to examine the methods they employ in gaining wealth and in using power. We call upon Christians in meeting their responsibility as citizens to strengthen the moral character of our society through more effective participation in labor, management, and government.

The situation also calls for legislation to correct the specific abuses revealed. Such legislation should be drawn in a spirit of fairness, with neither hostility nor favor to labor or management. Care should be taken not to impair the essential needs for the continued functioning and growth of a strong democratic labor movement.

We believe the time has come for a new dedication to high moral purposes and practices by the American people as a whole.



Education For Living

By Earl S. Rudisill

Growth Through Co-operative Service

One must learn to work with others — the ability is not inherited developed. But in most individuals the potentiality is inherited. Were possibility not inherent, one could not learn such activity. Capacities inborn gifts, which if encouraged and guided, become abilities. All pe do not inherit this gift in equal measure — some seem to have so litt it that there can be little development.

Alfred said that of all the urges with which we come into the world to get recognition and to dominate others is the most assertive. Whethe is right or not I am not certain, but it is sure that that one is at prominent. If any one gives himself up to this urge he is likely to bec an individualist of the most pronounced type. He may develop into a dictator or tyrant. In extreme from the drive to dominate may take crude forms, which may make a social outcast of its possessor.

Every normal person has also a social instinct or urge — a desire to be with other people, mingle with them, share activities, and enjoy fellowship. This urge is the "opposite number" of the drive to dominate, but in the varied experiences of living the two may become well adjusted to one another. Each needs some counter balance, and each can supply some of it to the other.

"What happens when an irresistible force meets an immovable object?" School-boys like to argue about such propositions. What happens when one self meets another? They may clash. There may be an explosion. But there is a chance that they may arrive at some kind of harmony. If they continue to clash, they had better find separate fields of endeavo most cases they are able to get a with others' ways of thinking behaving. With a will to harm people can usually find ways of w ing with others, and over a pe of time learn a great deal from t with whom they work. Adjustme personalities is basic to any operative service in the church c the outside.

"I am wrong." Those are words to speak for many people they are frequently wholesome w — the first steps toward correc self, making changes, and transf ing a possible conflict into a monious relationship. The desi "get back at" some one for a criticism is rather infantile. Any with such an attitude ought to himself into growing up. Readine accept valid criticism and make structive use of it is a mark of creasing maturity.

Suspension of judgment is the nce of good thinking." That is of Dewey's wiser statements — e others haven't proved so wise. ry one needs to learn this lesson. ing off half-cocked" may hinder ause and do damage to all con- ed. It takes better intelligence to it from others' mistakes than to n from our own blunders. Sober nination of others' "snap judg- ts" may save us from errors of own.

Whenever we plan or work with other people we become aware of different backgrounds of heredity and experience. Such differences may at first prove irritating, but they may also be opportunities to appraise and to learn. Sometimes a bit of humor may prove helpful at such points. As one matures he comes to overlook the errors of others and treat them as one of the natural factors in human experience. Humility, consideration, and patience are decided assets when it comes to working with others, and in this experience we learn and grow.

News

(Continued from page 15)

treamline the organization which es as the agency for promoting scouting in the Lutheran Church. name has been changed to THERAN CHURCH MEN OF ERICA. There are five partici- ng men's groups currently hold- membership. These include the ustana Lutheran Church, the ngelical Lutheran Church, the mi Synod, the United Evangelical eran Church and the United Lu- an Church in America.

ne organization was changed to a icil type with fourteen members esenting the five groups above he councillors. The United Lu- an Church men's organization have the largest number, four. council will meet annually, Con- ions will not be held in the future. council is authorized to call erences from time to time.

A. Anderson, a member of the utive committee of the ULCA herhood, was elected the vice ident of LUTHERAN CHURCH N OF AMERICA. ULCA men in dance included President B. T.

E. A. Anderson

Bodie, E. A. Anderson, Dr. Phares Beer, Earle W. Bader, Glen Engle; Grover Erdmeir, retiring president of the AFLB; Judge L. Speckman, Dan Metzger, two other Lousiville laymen, and Howard L. Logan, executive secretary.

North Carolina Convention Elects J. J. Lentz President

Delegates to the 35th annual convention of the North Carolina Brotherhood, held at First Church, Greensboro, Nov. 12, elected J. J. Lentz of Sanford president and adopted a record budget of $8,000 for 1958. There were 145 registered delegates and 35 visitors in attendance.

Other officers elected were: Harry M. Arndt of Claremont, vice president; Dolan Calhoun of Thomasville, secretary; John P. Miller of Salisbury, assistant secretary; Leonard Rhyne of Gastonia, treasurer; Leon-

ard Moretz of Maiden, Loan and Gift Fund treasurer; Leon M. Rivers of High Point, statistical secretary, and Ray A. Cline of Concord, extension secretary.

Executive committee members are G. Dewey Arndt of Raleigh, John Ketner of Concord, Dr. W. A. Stumpf of Durham, Carl Cross of Salisbury, W. A Kluttz of Greensboro, Aubrey Mauney of Kings Mountain, and Lloyd Bollinger of Hickory.

Increased budget requirements of the United Lutheran Church Men, which amount to $6,780 for the North Carolina group, led to the adoption of the record budget, which breaks down to $2.50 per men with $2.10 going to the ULCM 40c going to the synodical grou

Pittsburgh Convention Visitors from Ge

Left, the Rev. Walter Reuer, stewa secretary, Wuerttemberg, shown with Dr. rich H. Feller, a layman of the Lut Church, Schleswig-Holstein.

Pennsylvania Ministerium

BY MALVERN W. RUSSELL

The 1957 synodical convention of the Pennsylvania Ministerium Brotherhood was held at St. Peter's Lutheran Church, Mahoning Valley Parish in the Wilkes-Barre Conference. The new officers elected were Earle W. Bader, president; Richard Snell, vice president; Frank Culp, secretary; William Gregory, assistant secretary; William Snell, treasurer and Herbert I. Punchard, executive committee member.

Pilgrimages

A pilgrimage to the Mt. Airy Seminary in Philadelphia in July was quite a success. There were 65 boys and men and a number of ladies in attendance. Dr. Henry H. Bagger, president of the seminary, and all on the committee felt this pilgrimage was a big step in the right direction toward broadening the interest of our youth to give serious consideration to the call of the ministry. The program for the next pilgrimage planned for September will be annou later.

The scouts turned out some hundred and sixty-nine strong one-hundred and seventy sco were present at the scout pilgrima Muhlenberg College. A good foo game was enjoyed by all. Fun fellowship among the boys and leaders proved the pilgrimag worth-while annual affair. A suc ful day of boyish chatter and la ter was enjoyed by all who atte

Ladies' Night

Once again we have the oppor ty to anounce the Philadelphia ference ladies' night banquet s uled for Thursday evening, Febr 6 at McAllister's in Philadel Few speeches, good food, fellow and a big evening out for the "B erhood widows," bless them, is l looked forward to by all.

St. Paul's Brotherhood in I downe recently shared their me

a number of the West Philadel- Brotherhoods. The Rev. Arthur la of Nativity, Philadelphia, ad- sed the men on "Are We a Part ıe Race Problem?" A stimulating ing was enjoyed by all. Mrs. one of the faithful wives of the Brotherhood, always bakes sev- homemade cakes for the men to y as refreshment after their meet-

ıe Philadelphia Conference is ıg something new. They are hav- four separate rallies in strategic s in and around greater Phila- hia in the hope of reaching more and thereby interesting more in the work of the Brotherhood. grams for these rallies stress the 's Men program, stewardship, ting, local Brotherhood work and l discussions on such subjects ıe Sector Project.

Award Winner

ecently one of the Philadelphia erence Lamb Award recipients ed recognition in the Philadelphia *irer* with a print of his picture erring with several of the boys in scout troop. We refer to none than "Pop" Weikel, who was ng the first recipients to receive amb Award at the ULCA Broth- od Convention at Kitchener, On- , Canada. It all goes to prove that atter what years in life one wants ıter into a worth-while work, it be done, as "Pop" started on his ing career at the mellow years 2! At 75 he is still going strong ıe of the "oldest and most active masters in Philadelphia."

Evangelism

our reporter takes the liberty to e in part from a report by Earle el, chairman of the evangelism committee of the Allentown Conference: "We all know that our primary purpose is to serve Christ through the church. Those of us who have been chosen as leaders must *lead.* We must lead our men into a concern for the 30 inactive out of 100 in every congregation. We should not be indifferent when only 40 per cent of the confirmed membership is in church on Sunday . . . It has been figured out that on an average Sunday only 35 million Americans are in church; think of it . . . 135 million out of church almost every Sunday . . . and we call our country a CHRISTIAN nation!" The workers are so few, and truly the harvest is so great!

Allentown Conference

The Allentown Conference held their 26th annual convention at St. John's at Mickleys. The Rev. Harold W. Sell presented the meditation, "The Brotherhood and Christian Service." The newly elected officers were installed by Rev. Earl R. Kreidler.

At the banquet the Rev. Alfred L. Long, pastor of St. John's at Nazareth gave the invocation. The Hon. John Metzger, attorney-at-law, was the master of ceremonies, and group singing was ably led by Norman Flores.

Lester Pearson introduced the Rev. W. Carter Merbreier, pastor of St. Matthews, Philadelphia, who gave the address. Greetings were brought by the Rev. Earl R. Kreidler, president of conference, and Herbert I. Punchard, past president of the Pennsylvania Ministerium Brotherhood (then active president). The closing prayer and benediction were given by the Rev. Harold W. Sell. Howard Reichard and Richard

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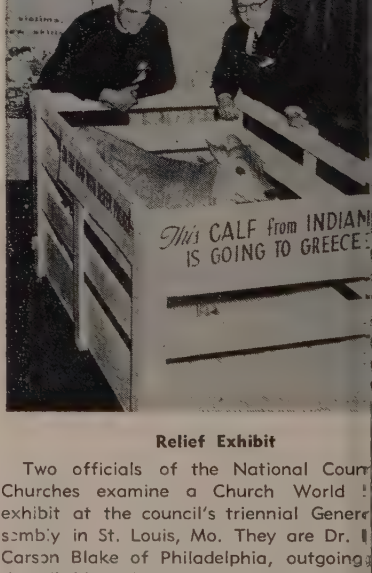
Schlicher added to the program and service by rendering musical solos at the afternoon session and the banquet, respectively.

The Pennsylvania Ministerium Brotherhood takes this opportunity to express their welcoming greetings to the brothers in the Ohio Synod Brotherhood, newly accepted at the ULCA Brotherhood Convention at Pittsburgh in October. We will be watching for reports on your activities in *Lutheran Men* from time to time.

Co-operation

Those of us who attended the Pittsburgh convention heartily recommend to you who have never attended such a convention of the Brotherhood that it is a great inspiration to rub elbows with other brothers and leaders of our church. It is an even greater inspiration to see men who may differ on the convention floor as to the ways and means of best effecting the work of our church and men's group, yet afterward greet one another in good fellowship and assure one of their co-operation in carrying out the program as adopted by the majority.

Truly, we work as one bo Christ, each part important t whole body and each sorely n when cut off. How small the loa each could be and how much g the work accomplished if a l number would courageously sho their share of the load that is many, many cases carried by the Our 1957 convention slogan " One Bring One," when acted should surely enlarge the Br hood and lighten the load.



Relief Exhibit

Two officials of the National Coun Churches examine a Church World exhibit at the council's triennial Gener sembly in St. Louis, Mo. They are Dr. Carson Blake of Philadelphia, outgoing dent (left), and Dr. Roy G. Ross of New general secretary. The exhibit feature stock, clothing and food which will b overseas.

About 800 delegates representing 3 000 church members in 30 major Pro and Eastern Orthodox communions, an than 1,000 observers and visitors, at the six-day meeting.

—Religious News Service

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(as of Dec. 1, 1957)

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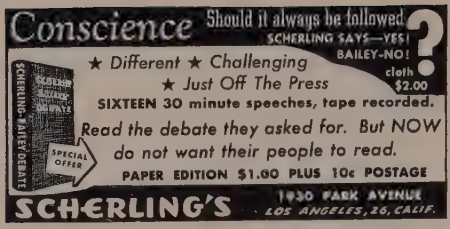

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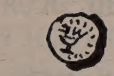

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